THE LAW RELATING TO SLAVERY AMONG THE MALAYS.

[Among the papers which were printed and laid before Parliament in 1882 on the subject of Slavery in the Protected Native States was a minute by Mr. W. E. MAXWELL, then Assistant Resident, Perak, in which the existing system was described, an emancipation scheme was proposed, and a translation of the Malay law relating to Slavery was promised. Mr. MAXWELL having now presented to the Straits Branch of the Royal Asiatic Society his extracts from the Perak, Pahang and Johor Code, transliterated and translated, these are here printed for the first time, and are fitly prefaced by the official minute above referred to. *(See Parliamentary Papers, C.—3429, p. 16.)* That portion of it which deals with the emancipation scheme is omitted, the liberation of slaves and debtors in Perak having long since been effected. The native law, though no longer in force in the southern portion of the Peninsula, is probably not dissimilar to that which is still carried out in some of the islands of the Eastern Archipelago, more or less remote from European influence and authority.]

THE institution of slavery as it exists among the Malays, in places where it has not been abolished by European influence, is a national custom which they have in common with other Indo-Chinese races, and it is a mistake to suppose that it is the offspring of Muhammadan law and religion, the introduction of which among the Malays is of comparatively modern date.

Muhammadan law has, however, largely influenced Malay custom respecting slavery, and Arabic terminology is noticeable in many of the details incidental to the system. So far from being identical with the slavery lawful among Muslims in Egypt, Arabia, etc., the Malay institution is, in some respect, completely at variance with it, and in this particular, as in many others, there is a never-ending struggle between the *hukum ʻadat*, the "customary law" of the Malays, and the *hukum sharʻa* or "religious law" of the Koran. Muhammadan priests,

who would sometimes seek, if they could, to enforce the latter, are met by the plea that the practice denounced is lawful by Malay custom, and it is thus that debt-bondage, like opium smoking, gambling,* etc. is always defended.

Slaves (*hamba* and *kawan*) in Perak are of two classes :—

(1) Slaves (*'abdi*).

(2) Debtors (*orang ber-hutang*).

A slave (*'abdi*) is either :— (1) A captive taken in war; (2) an infidel captured by force (*e.g.*, a Batak of Sumatra or Sakei of the Peninsula); (3) A man-slayer (*yang bawa darah mati*), or other criminal who is unable to pay the price of blood, or other fine (*diyat*), and who surrenders (*hulur*) himself and family to the Raja as slaves; (4) the offspring of a female slave (except when the owner acknowledges himself to be the father).

Hulur.—The Raja's privilege of retaining as slaves all persons who have taken human life, and who throw themselves upon his protection, seems to be purely Malay. In other points the definition of the status of slave given above is in accordance with Muhammadan law.

Debt-bondage.—A debt-bondsman, although often called *hamba* (slave), is more correctly termed *kawan* (companion). He is a free man (*mardahika*) as opposed to a slave (*'abdi*) though from his being obliged to serve his creditor in all kinds of menial employment, the two conditions are not always readily distinguishable.

The Kuran, Sale's translation, C. II.—This institution of debt-bondage is a native Malay custom, and is wholly opposed to Muhammadan law, which is most lenient to debtors. "If," says the Kuran, "there be any (debtor) under a difficulty (of "paying his debt) let (his creditor) wait till it be easy (for "him to do it); but if ye remit it as alms it will be better for "you, if ye knew it. And fear the day wherein ye shall "return unto God; then shall every soul be paid what it hath "gained, and they shall not be treated unjustly."

Pecuniary limit of fine.—Malay custom in Perak used to fix

* At Kota Lama in Perak, an Arab Haji, who ventured once to denounce gambling as irreligious and wicked, was driven from the *kampong* and narrowly escaped with his life.

the value of a free man at $25 (100 *bidor*). Theoretically, a man could not be fined more than that sum, and was entitled to be released from bondage, on the tender of that sum, whatever might have been the nominal amount of the fine imposed by a Chief. In practice, however, in a state of society recognising no right but that of the strongest, the acknowledged existence of this custom has not prevented the imposition of fines by Rajas and Chiefs far exceeding in amount the sum above named and the retention in bondage of persons whose relation would willingly pay that sum for their release.

Slaves and debt-bondsmen in Perak before 1874.—The number of slaves and slave-bondsmen now in Perak is probably 3,000, about one-sixteenth of the whole Malay population. Before the establishment of settled government, under the administration of British officers, this form of property was much more valuable than at present. Every Raja and Chief was accompanied, when he went abroad, and was served when at home, by numerous dependents, debt-bondsmen, and slaves, who lived in or near his house, and belonged to his household. If they misbehaved they might be beaten and tortured, and slaves (*'abdi*) might be killed. If they ran away a regular scale of rewards, calculated according to distance, defined the payment to be made by their owner to any one capturing them. The ownership of a number of slaves and debt-bondsmen was a mark of a man of rank, wealth, and influence, and the aggregate amount of capital represented by his debt-bondsmen often amounted to several thousand dollars. The desire to possess, as a dependent, some particular person, sometimes led to the invention of fictitious debts, and people were liable, with little hope of redress, to be dragged from their homes and taken to the house of some great man, nominally as security for some debt, of which, perhaps, they had never heard. No work that debt-bondsmen performed for their creditors and masters operated to lessen the debt. They served in his household, cultivated his fields, and worked in his mines; but such service was merely a necessary incident of their position and was not accepted in part payment. Sometimes the master fed and clothed them, but more often they had to supply themselves with all necessaries,

notwithstanding that their labour was forfeited to the master's service.

The system of detaining persons in servitude as long as a debt for which they are liable is not discharged is very generally spread among the Malay races of the Archipelago. Through injustice and oppression it has been productive of peculiar hardship in Perak. CRAWFORD, in 1820, noticed the custom in the following passage :—

"If a debtor is unable to pay his creditor he is compelled to serve him until the debt be discharged, and he is then nearly in the condition of a slave. Every man has his fixed price, and if the debt exceed this, he either loses his liberty altogether or his family are compelled to serve the creditor along with him."

"The following two laws of Malacca have reference to this practice :—If a man be in debt to such an amount as to exceed his estimated price in the country, then it shall be lawful for his creditor to punish him by stripes or abusive language; but after the manner of a free man, and not of slave. If a man deflower a virgin that is his debtor, he shall be compelled either to marry her or forfeit the amount of the debt." *

This universal custom is more distinctly expressed in the laws of Sumatra, as collected by the officers of the British Government. "When a debt," say these, "becomes due and the debtor is unable to pay his creditor, or has no effects to deposit, he shall himself, or his wife, or his children, live with the creditor as his bond-slave or slaves until redeemed by the payment of the debt."

Among Rawa Malays of Sumatra (many of whom are settled in Perak) it is, I am assured, customary to detain a debt bondsman for two years only. At the expiration of that time the debt, if not paid, remitted as alms.

By Perak Malays, on the contrary, the national customs, when favourable to the debtor, have been openly disregarded, and every kind of oppression has been practised.

Notwithstanding the existence of a well-defined custom that the wife and children of a debtor should not be liable for his

* *History of the Indian Archipelago,* III, 97.

debt unless it were incurred with their knowledge, and that the widow of a debt-bondsman should not be liable for more than a third of her husband's debt, it has gradually become usual for creditors to claim and enforce a right to hold the wife and family of a debtor in bondage for the full amount of any debt, during his lifetime and after his death. This cannot be justified by law or custom.

The daughters of a debt-bondsman, being in a manner the property of the creditor or master, were given in marriage by him, the dower *(isi kawin* or *mas kawin)* being paid to him It seldom happens among Malays of the lower orders that the dower is paid at the time of marriage; the man, therefore, who married a woman from the house of her creditor usually became liable to the latter for the dower (say about $30), and was thus himself reduced to the condition of a bondsman.

No part of the dower was, however, credited to the original debtor towards the extinction of his debt. Thus, if a debt-bondsman owing $100 had four daughters, all of whom were given in marriage by the creditor to men of his selection, the master would receive four dowers in cash, or would get four more debt-bondsmen in lieu thereof. But the original $100 would still remain. This monstrous injustice must be of modern introduction, or there would be few but debt-bondsmen among the population. It has been imitated from the analogous practice in the case of the slaves *('abdi)*, but it is an unjust and illegal innovation.

Another rule, which has, I believe, been frequently evaded in Perak, gave to any female debtor with whom her master cohabited, an absolute right to the cancelment of her debt, and made the latter punishable by fine if he did not give her her freedom.*

In the district of Kinta, the most important mining district in old days before the discovery of the Larut tin fields, debts were swelled in amount by a species of compound interest hardly conceivable among a people who profess to regard usury as sinful. Debts were usually calculated in tin, and

* See s. 59 of the Malacca Code translated in Newbold's Account of the Straits Settlements, II, p. 293.

were nominally payable in six months. Let it be supposed that a man in Kinta owed a *bahara* of tin (equivalent in value on the spot to $30, more or less), if he did not pay in six months he was liable by local custom for a *bhara* of tin *at the Penang price*, say three times its value at Kinta. The debt was then put down at three *bhara*, and a further time of six months given. If still unpaid at the expiration of the second period, the debt was again increased by the difference between the local price and that of Penang,* and so on indefinitely. The failure to pay a small debt in six months resulted commonly, therefore, in the reduction of the debtor to hopeless bondage for life.

Debt-bondsmen do not labour under the legal disabilities which in Muhammedan law are incidental to the condition of slave *('abdi)*, but they are to a certain extent the object of contumely.

Slaves of the reigning family especially privileged.—The royal slaves *(hamba Raja)*, or the slaves of the household of the reigning Sultan, were a special class, regarding whom certain peculiar rules and customs were in force. To strike one of them wrongfully, involved the penalty of death, and any person who enticed one away had to make good fourteen times his value.

Besides the slaves purchased or inherited by the Raja, those born in his household and those taken under his protection under the law of *hulur*, he became the master of a large number (especially females) by a most iniquitous custom which permitted him to forcibly carry off all the young women of certain districts, where there was no influential Chief or family to resist such tyranny *(e. g., Kampar, Sungkei,* and *Pulau Tiga*), to become attendants in the royal household. A royal marriage or the birth of a child in the royal family was the signal for the despatch of messengers to drag from their homes all the girls and young married women of suitable age to be found in the selected district. These, under the name of *dayang-dayang* (maid servants), *inang* and *pengasoh* (nurses)

* The Penang price was the local price, *plus* freight and export duties.

remained generally for life as the Raja's slaves. Those not already married and accompanied in bondage by their husbands, were seldom allowed to marry, and if permission was accorded their husbands partook their fate as royal slaves, while the dower *(isi kawin)* went to the Raja. Usually they led a life of prostitution with the knowledge and consent of the Raja and his household, and by their means a number of male attendants were always about the court, and the importance of the Raja was thereby outwardly increased.

At the time that British political officers were sent to reside in Perak the whole of the system above described was in full force. During the eight years which have elapsed since then, many causes have combined to render the slave laws practically much less oppressive, and the odious institutions of slavery and debt-bondage are now in fair way to die a natural death in the course of a few years.

A large number of persons remain in a state of partial slavery it is true, but in many cases they remain in that condition through choice or are only slaves in name. The arrival of a British Resident in Perak was an encouragement to those anxious to do so to free themselves, and some of the earliest difficulties which the first Resident (Mr. Birch) had with the natives of the country had reference to certain runaway slaves whom he refused to return. Since the Perak campaign of 1875-6, the death and banishment of many influential Rajas and Chiefs have given numbers of people their liberty, while such men of influence as have remained have generally been powerless to enforce the ancient laws against their slaves or to obtain their enforcement through the British officers employed in the State. Many of those inclined to do so, both slaves and debt-bondsmen, have left the masters and have assumed the status of free citizens without molestation, though they have been compelled in some instances to pay genuine debts proved in a court of law. In some cases where acts of oppresson or ill-treatment have come to the notice of British officers, their influence has procured the release of sufferers.

Most of the owners of slaves and debtors have come to look upon them as a comparatively worthless kind of property.

Since they can neither compel them by force to work nor punish them for disobedience or misbehaviour, the mere nominal ownership is of limited practical value. It is only in a few cases, where family pride and a clinging to old customs prompt some of the remaining Rajas and heads of families of Chiefs to retain as many personal adherents as they can, that the possession of slaves now bears any resemblance to the old state of things. In some of these instances, notably in the case of Raja Muda YUSUF, the present Regent of Perak, there is no doubt that men and women have been and perhaps still are detained in the condition of slaves without any grounds, which would constitute a right, even under Malay customary law. There is, however, little harsh treatment and complaints are rare.

The possession of slaves and debtors is more common in the North than in the South of Perak, desertion being difficult in the more secluded districts. Most well-to-do men at Kota Lama and Chigar Galah own several.

Slaves now in Perak may be divided as follows :—

(1.) *'Abdi, i.e.,* Batak, Sakei, and Habshi (Abyssinian) slaves and their descendants.

(2.) *Hamba Raja,* or royal slaves, who have been seized by a Raja or have become *hulur* to the State.

(3.) Debtors who have themselves contracted the debt for which they have forfeited their liberty.

(4.) Debtors who have become so merely by marrying a female debtor and thus becoming liable to her master for her dower.

(5.) Such wives, children and descendants of debtors as are lawfully liable for the debt according to Malay custom.

(6.) Persons who are really neither slaves nor debtors, but who are detained or claimed on fictitious or unlawful grounds.

Slavery in Perak could be stamped out at once by the adoption, by the Council, of resolutions founded on sections 2 and 4 of the Indian Act V of 1843 and providing first that "no rights "arising out of an alleged property in the person and services "of another as a slave shall be enforced" by any authority in Perak, and, second, that "any act which would be penal of- "fence if done to a free man shall be equally an offence if

"done to any person on the pretext of his being in a condi-
"tion of slavery."

But the rights of proprietors have to be considered. Slaves have in many cases been acquired under circumstances perfectly in accordance with the law and custom of the country, and many debtors are *bonâ fide* indebted for specific sums to the person by whom they are detained in servitude. It would be unjust to deprive proprietors without compensation of this species of property.

Any form of inquiry which would involve the examination of master and slave before a tribunal of some kind regarding the origin or legality of the servitude would be most unpopular to the upper classes, and I have no hesitation in saying that most Malays of good birth would rather release their slaves and lose their money than meet them on quasi euqal terms in a court of inquiry.

I believe that if it were resolved by the Council that any slave, whether *'abdi* or debtor, might become free on payment to his owner, of the sum of $25 (which is, as has been pointed out above the price of a free-man according to Malay custom), a large proportion of the persons now in servitude would at once purchase their own liberty. They would be further stimulated to do so, if there were a provision authorising the Government to pay the sum and to require reimbursement by labour on some public work of utility.

There would still remain two classes of slaves to be dealt with—those unable to pay and those who ought not to be required to pay. The first of these classes would be further subdivided into those able to work and those unable to work. Those unable to pay but able to work should be entitled to claim their freedom on borrowing the redemption sum ($25) from Government, and giving an equivalent value in labour on public works. Those unable to pay or to work (aged persons and women and children) should be entitled to claim their freedom unconditionally after a specified time, say three years. Those who are unlawfully detained and who, therefore, cannot be required to pay anything should be entitled to claim their release at any time from a Committee appointed to re-

ceive and investigate such applications.

After a time to be fixed by the Council, say three years, slavery should altogether cease, and all claims upon debt-bondsmen should lapse.

* * * * *

Two codes of laws are known to the Perak Malays, though copies of them are extremely scarce among them, the "*Undang-undang ka-Raja-an,*"* or laws of the monarchy (or sovereignty), and the *Undang-undang Menangkabau,*" laws of Menangkabau sometimes called "*Undang-undang dua-blas,*" the twelve laws.

The former collection professes to be "the laws of Perak, Pahang and Johor," and contains many provisions identical with those of the Malacca code. In it I have found a number of regulations regarding slaves and debtors, which I have transliterated and translated.

Some are merely curious as showing from an authentic native source what was the condition of a slave in a Malay kingdom. Others may be of practical value to those entrusted with carrying out such measures for the abolition of slavery and debt-bondage as may be decided upon by the Council.

Nothing of value on the subject of slaves is to be found in the Menangkabau laws.

I trust to be able shortly to send in the translation above mentioned as an appendix to this Minute.

W. E. MAXWELL,

Assistant Resident, Perak.

Larut, May 27th, 1882.

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* Also called *Undang-undang delapan*, because they were the laws administered by the *Orang Besar Delapan*, or the eight Constitutional Chiefs.

EXTRACTS.

FROM THE

PERAK CODE OF LAWS RELATING TO SLAVERY.

The original Text with Transliteration and Translation.

باب يڠكدلافن فد مپتاكن حكم سڬل عبدي يڠ منستا حر
ملك اوله حر اية دفوكلڽ جك اي ملاوان ماتي سهاج جكلو تياد
اي ملاوان جك اي تربونه مپيله هرڬاپ عبدي اية دڠن هرڬ
تبوسن جكلو تياد تربونه اوله حر ايت مڠادو اي كفد حكيم اتس
اختيار حكيمله مڠحكمكنديّ جك حر اية مڠڠكاراكن عبدي مك
دلاوانڽ جك تربونه عبدي اية مپيله حر ايت دڠن هرڬ نيلي
يڠبنر حكمڽ يڠ كفد راج لاين فول
سبرمول جكلو عبدي مڠڠوچه حر دقصاصكن كمدين
دفاسق تاڠنڽ كدوا ملينكن حر اية مماكي بيني عبدي سهڠڬ
دقصاصكن سهاج جوڬ حكمڽ.

Bab yang ka-delapan pada menyata-kan hukum sagala 'abdi yang me-nista harr maka uleh harr itu di-pukul-nya jika iya me-lawan mati sahaja jikalau tiada iya me-lawan jika ter-bunoh menyilih harga-nya 'abdi itu dengan harga tebus-an jikalau tiada ter-bunoh uleh harr itu meng-adu iya ka-pada hakim atas akhtiar hakim-lah meng-hukum-kan dia jika harr itu meng-angkara-kan akan 'abdi maka di-lawan-nya jika ter-bunoh 'abdi itu menyilih harr itu dengan harga nilai yang benar hukum-nya yang kapada Raja lain pula—Sabermulajikalau 'abdi meng-gochok harr di-kassas-kan kemdian di-pasak tangan-nya ka-dua me-lain-kan harr itu me-makei bini 'abdi sa-hingga di-kassas-kan sahaja juga hukum-nya.

Chapter the eighth.—The law for the punishment of any slave who insults a free person and is beaten for it by him.—If the slave resists, he may be killed; if he does not resist, but is nevertheless killed, his price must be made good, calculated according to the sum for which he might be redeemed. If the free-man cannot kill him he may appeal to the judge and it is then for the judge to decide what is to be done to the slave.

If a free-man insults a slave and is resisted by him, should the slave be killed (in the encounter), the free-man must make good his price according to the full appraisement, but there is a different regulation where the slaves of a Raja are concerned.

If a slave assaults a free-man, there shall be retaliation in kind, after which his two hands shall be nailed down and the free-man shall be at liberty to enjoy the wife of the slave, but only until retaliation shall have been effected.

باب يغکسمبيلن فد مپتاکن حکم مغمباليکن همب اورغ
يغبرچله بارغسياف منبوسکنديۑ هڠڬ انم بولن جوڬ لماڽ
دافة دکمباليکن کفد توانڽ ادفون عائب يغدافت دکمباليکن
ايت سفرة ڬيله اتو بوتا لارغن اتو ايسق اتو فلاري اتو فنچوري
اتو منجوال توانڽ اتو بوسوڠ داره اتو بونتيڠ مليٴنکن همب ايت
تبوسن بهارو داتڠ مک هڠڬڽ يغدافت دکمباليکن لاڬي سقدر
انق بولن فرنام بولن جوڬ جکلو لالو درفد ايت تياد دافت
دکمباليکن لاڬي مليٴنکن عائبڽ ايت فد توانڽ يغبرجوال مک
کمبالي سفرت حکم يغدهولو ايت.

Bab yang ka-sambilan pada me-nyata-kan hukum mengambali-kan hamba orang yang ber-chela barang siapa menebus-kan dia hingga anam bulan juga lama-nya dapat di-kambali-kan kapada tuan-nya ada-pun ʻaib yang dapat di-kambali-kan itu seperti gila atau buta larang-an atau isak atau pe-lari atau pen-churi atau men-jual tuan-nya atau busong darah atau bunting me-lain-kan hamba itu tebus-an baharu datang maka hingga-nya yang dapat di-kambali-kan lagi sa-kadar anak bulan pernama bulan juga jikalau lalu deri pada itu tiada dapat di-kambali-kan lagi me-lain-kan ʻaib-nya itu pada tuan-nya yang ber-jual maka kambali seperti hukum yang dahulu itu.

Chapter the ninth.—To state the law regarding the return of slaves who have some defect.—In such a case whoever has bought a slave has six months' time within which he may return him to his former master. The defects for which a slave may be sent back are that he is mad, of weak sight, asthmatic, a runaway, a thief, a seller of his master, or one afflicted with an aneurism, and (in the case of a woman) that she is pregnant. The time within which such a slave may be returned is from the new moon to the full moon (of the 6th month), if that time is exceeded the slave cannot be returned, but as long as the defect is the risk of the vendor, the slave is returnable in accordance with the law previously stated.

باب يڠكسفوله فد مپتاكن سڬل اورڠ مردهيك يڠ ممباوا
هوتڠ٢ڽ اورڠ اتو ساكي اتو بدواند اورڠ اتو همب اورڠ تياد تاو
دڠن فڠهولوپ اتو توانڽ جكلو بارڠسوات حالڽ ترتڠڬوڠ اتس
اورڠيڠ ممباوا دي يعني اتس ديريڽ اتو اتس ساكيپ سلاڬي
بلوم كمبالي فد فڠهولوپ اتو توانڽ ادفون جكلو ممباوا دي سفرة
يڠتله ترسبوت اية جكلو كهولو مسافر القصه يعني هڠك فلق
جكلو كلاوت هڠڬ فنر دان بنچه جكلو بارڠسواة احوالڽ تيدقله
ترتڠڬوڠ اتسڽ ادفول سوات قول حكم رسم جكلو تقصير يڠ
ممباوا اية سفرت دلالوين هڠڬ يڠتله ترسبوت اية دڠن متاهو
يڠ ممباوا دي اتو ماتي دڠن كرج يڠدسورهكنپ مپيله سهرڬاپ
ملك تراوتام سكالي سڬل اورڠ ممباواعبدي اورڠ اية دڠن متاهو
توانڽ ملك هندقله سڬل همب اورڠ فرڬي منچاري اية دڠن
افاحص توانڽ جكلو تياد دمكين ترتڠڬوڠ اتس توانپ ملينكن فرڬيڽ
تية توانڽ ملك تياد دڠن متاهو توانڽ اتو كمدين درفد تفاحص
تياداله ترتڠڬوڠ اتس توانڽ ملينكن اتسڽ جوڬ.

Bab yang ka-sapuloh pada me-nyata-kan sagala orang mardahika yang mem-bawa hutang-hutang-an orang atau sakei atau biduanda orang atau hamba orang tiada tahu dengan penghulu-nya atau tuan-

nya jikalau barang sa-suatu hal-nya ter-tanggong atas orang yang mem-bawa dia yani atas diri-nya atau atas sakei-nya sa-lagi belum kambali pada penghulu-nya atau tuan-nya ada-pun jikalau mem-bawa dia seperti yang telah ter-sebut itu jikalau ka-hulu musafir al-kesah yani hingga *Pelak* jikalau ka-laut hingga *Penara* dan *Benchah* jikalau barang suatu ahwal-nya tidak-lah ter-tanggong atas-nya ada pula suatu kaul hukum resam jikalau taksir yang mem-bawa itu seperti di-lalu-i-nya hingga yang telah ter-sebut itu dengan sa-tahu yang mem-bawa dia atau mati dengan karja yang di-suroh-kan-nya menyilih sa-harga-nya maka ter-utama sakali sagala orang mem-bawa ‘abdi orang itu dengan sa-tahu tuan-nya maka handak-lah sagala hamba orang pergi men-chahari itu dengan tefehus tuan-nya jikalau tiada damikian ter-tanggong atas tuan-nya me-lain-kan pergi-nya itu tiada dengan sa-tahu tuan-nya atau kamdian deri-pada tefehus tuan-nya maka tiada-lah ter-tanggong atas tuan-nya me-lain-kan atas-nya juga.

Chapter the tenth.—To declare the law regarding free-men who take (for any purpose) the debtors, *sakei*, *biduanda* or slaves of others without the knowledge of their penghulus or masters.—In such a case should anything happen the responsibility rests with him who takes the slaves, etc. (both upon him personally and upon his companions) until they have been returned to their penghulu or master.

If a slave is taken in the manner above-mentioned and travels into the interior as far as Pelak, or by sea as far as Penara and Benchah, no responsibility is incurred, but according to one version of the customary law, if there is default on the part of him who takes him, as, for instance, if the slave passes the limits above-mentioned with the knowledge of him who takes him, or dies in the performance of some work which he is ordered by the latter to do, his price is recoverable. Wherefor it is above all things incumbent on those who take with them the slaves of others to do so with the consent of their masters. All slaves who go forth to seek a livelihood must

be examined by their masters (as to their intentions), if this is not done, the responsibility rests with the master, but if a slave goes forth without the knowledge of the master, or after the master has made such enquiry, the responsibility is no longer on the master but on him.

باب يڠكسبلس فد مڽتاكن حكم سڬل اورڠيڠ مڠهوتڠكن
همب اورڠ دڠن تياد ستاهو توانڽ ادفون يڠهمب اورڠ ايت اتس
دوابهاڬي سوات همب اورڠ اية اد برفوڽا ملك دافة مڠهوتڠي
دي كدوا همب اورڠاية مفليس تياد دافت مڠهوتاڠي دي
ملينكن سفها جكلو لبه درفد اية هيلڠله هرتاڽ ادفون كاة كامي
اين فد اورڠيڠ مڠهوتڠ سهاج بوكن فداورڠمنياڬ دڠندي جكلو
فد حال برنياڬ تياد هاروس دفرهيلڠ هرتاڽ دان تياد ترتڠڬوڠ
اتس توانڽ ملك هندقله كامو سكلين مڠهوتڠكن سڬل همب اورڠ
اية منيلق فد كلاكوانڽ سفاي جاڠن ترانياي كمدين.

Bab yang ka-sa-belas pada me-niata-kan hukum sagala orang yang meng-hutang-kan hamba orang yang tiada sa-tahu tuan-nya ada-pun yang hamba orang itu atas dua bahagei suatu hamba orang itu ada ber-punya maka dapat meng-hutang-i dia kadua hamba orang itu maflis tiada dapat meng-hutang-i dia me-lain-kan sa-paha jikalau lebih deri-pada itu hilang harta-nya ada-pun kata kami ini pada orang yang meng-hutang sahaja bukan pada orang me-niaga dengan dia jikalau pada hal ber-niaga tiada harus di-per-hilang harta-nya dan tiada ter-tanggong atas tuan-nya maka handak-lah kamu sakalian meng-hu-tangk-an sagala hamba orang itu menilik pada ka-laku-an-nya sa-paya jangan ter-annyaya kemdain.

Chapter the eleventh.—To declare the law regarding such persons as give credit to slaves without the knowledge of their masters.—Now slaves are of two kinds, first, those who have property of their own,

to them credit may be given; second those who are paupers, to them no credit may be given beyond the sum of one *paha* (two dollars). If credit be given beyond this sum, the creditor loses his property. What we say here applies to persons who simply lend money to slaves, not to persons who trade with them; if it is a matter of commerce, it is not lawful that the vendor shall lose his property. There is no responsibility on the master.

Wherefore all ye who give credit to slaves must carefully note their behaviour so that ye may not suffer loss afterwards.

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*   *   *   *   *

باب يغكتيگ بلس فد مپتاكن سكل حكم اورغ مغمبل
انق اورغيغ تربواغ اوله ايبوپ ادفون بارغسياف مغمبل دي مك
هندقله ممبري تاهو توانڽ جكلو سده دغن اذن توانڽ مك هندقله
دفرسقسيكنڽ فول ادفون جكلو اد يغ اذن توانڽ ايت اتس دوا
بهاݢي سواة ملفسكنديسكالي ٢ كدوا مپكاكن فد ممليهرا اكنديا
ادفون اذن يغ مپكاكن فد ممليهرا ايت، سفرتيگ هرگ سبهاݢي
اكن يغ ممليهرا دي دغن ايت كمبالي كفد توانڽ مك دبهاݢي انم
سبهاݢي اكن يغ ممليهرادي ادفون فدقول يغ صح سواتفون تياد
دفراوله دغن ايت دغن كمبالي كفد توانپ كارن اي ملالوي
امر راج اية ملينكن سوكر اي اكن ممبريتاهو توانڽ سفرة تمفتن جاوه
دان بارغسباݢيپ مك كمبالي كفد حكم يغدهولو اية.

Bab yang ka-tiga-blas pada me-nyata-kan sagala hukum orang meng-ambil anak orang yang ter-buang uleh ibu-nya ada-pun barang siapa meng-ambil dia maka handak-lah mem-bĕri tahu tuan-nya jikalau sudah dengan izin tuan-nya maka handak-lah di-per-saksi-kan-nya ada-pun jikalau ada yang izin tuan-nya itu atas dua bagei suatu melepas-kan dia sakali-kali ka-dua me-niaga-kan pada me-melehra-kan dia ada-pun izin yang me-niaga-kan pada me-melehra itu sa-per-tiga

harga sa-bahagi akan yang me-melehra dia dengan itu kambali kapada tuan-nya maka di-bahagi anam sa-bahagi akan yang me-melehra dia ada-pun pada kaul yang sah suatu pun tiada di-per-uleh dengan itu dengan kambali kapada tuan-nya karana iya me-lalu-i amar raja itu me-lain-kan sukar iya akan mem-bĕri tahu tuan-nya seperti tampat-nya jauh dan barang sa-bagei-nya maka kambali kapada hukum yang dahulu itu.

Chapter the thirteenth.—To declare the law regarding persons who take the children of others abandoned by their parents.—Whoever takes a child (so abandoned) must inform his (the child's) master, and if he obtains the permission of the latter, must call together witnesses to testify to it. The permission of the master may be given in two ways, either he may emancipate the child altogether, or; secondly, he may make a bargain for his bringing up, in which case the charge is one-third of the (child's) value which is awarded to him who brings him up. If, however, the child returns to his master (who is in ignorance of his having been brought up by another), one-sixth of his value is awarded to him who brought him up. But according to a generally received opinion nothing whatever is to be received in such a case by the latter, for he has departed from the command of the Raja (in not notifying to the master the finding of the child). If, however, it is difficult to inform the master (at the time that the child is taken), on account, for instance, of distance, or some other reason, the rule first laid down may be followed.

باب يڠكاء مفة بلس فد مپتاكن مڠل حکم اورڠيڠ مڠوفه
همب اورڠ دڠن تياد متاهو توانڽ ادفون جکلو همب اورڠ ايت
مشهور اي مڠمبل اوفهن اتويڠ ممبري حاصل اکن توانڽ اتو ميوان
جکلوماتي اتو بارڠسوات حال احوالڽ اي تياد مپيله اورڠيڠ مڠمبيل
اوفهن ايت جکلو تياد سفرت شرط ايت مپيله حال دان مپيله
مهرڬاڽ ادفون فنجمن کفد توانڽ مفرة کايو دان بارڠسباڬيڽ

جکلو بارڠ سوات احوالڽ همب اورڠ ايت مپيله اي ادفون فد
سواة قول حکم رسم مپيله اية دڠن هرڬڽ جوڬ کارن فکرجاٴن
ايت دڠن سبله اذن توانڽ ادفون جکلو اد دفنجمڽ اية تياد
ترخص دڠن سوات فکرجاٴن جکلو بارڠسوات احوالڽ مپيله
مليڽکن ماتيڽ ايت دڠن مسوات دڠن حکم الله تعالي لاين درفد
ايت سفرت دتڠکف هريمو اتو دفاتوء اولر اتو بارڠسباڬين درفد
سڬل کماتينڽ يڠ ماتي جاته اتو دڠن اقرال توانڽ جکلو بارڠ
سوات احوالڽ فون بيرله مك تياداله اي مپيله مليڽکن تقصير
اتس يڠ ممنجم فد مملهارا دي اتو دڠن کرج يڠلاين درفد اذن
توانڽ جکلو بارڠ سوات احوالڽ مپيله اي دمکيندلاڬي کهندقڽ
سڬل بناتڠ يڠبرڤاوا ادفون حکم اين برملاهن دڠن حکم ممنجم
سڬل هرت سفرة سنجات دان سڬل فرکاکس فرهياسن تتافي
فد کيرا٢ هرڬڽ جك ترباکر اتو کارم دان بارڠسباڬيڽ مپيله اي
سنتغه دڠن هرڬاڽ ايتفون جکلو لفس نام تقصير درفداڽ جکلو
بارڠسوات احوالڽ مپيله اي مليڽکن دڠن اقرال توانڽ کفد سڬل
کبنساٴن مك تياداله اي مپيله.

Bab yang ka-ampat-belas pada me-nyata-kan sagala hukum orang yang meng-upah hamba orang yang tiada sa-tahu tuan-nya ada-pun jikalau hamba orang itu mashur iya meng-ambil upah-an atau yang mem-beri hasil akan tuan-nya atau sewa-nya jikalau mati atau barang suatu hal ahwal-nya iya tiada menyilih orang yang meng-ambil upah-an itu jikalau tiada seperti sharat itu menyilih hal dan menyilih sa-harga-nya ada-pun pinjam-an kapada tuan-nya seperti kayu dan barang sabagei-nya jikalau barang suatu ahwal-nya hamba orang itu menyilih iya ada-pun pada suatu kaul hukum resam menyilih itu dengan harga-nya juga karana pe-karja-an itu dengan sabĕlah izin tuan-nya ada-pun jikala u ada di-pinjam-nya itu tiada ter-khas dengan suatu pe-karja-an jikalau barang suatu ahwal-nya iya menyilih me-lain-kan mati-nya itu dengan sa-suatu dengan hukum Allah Taala lain deri-

pada itu seperti di-tangkap harimau atau di-patok ular dan barang sa-bagei-nya deri-pada sagala ka-mati-an-nya yang mati jatoh atau dengan ikral tuan-nya jikalau barang suatu ahwal-nya pun biar-lah maka tiada-lah iya menyilih me-lain-kan taksir atas yang me-minjam pada memelehra dia atau dengan karja yang lain deri-pada izin tuan-nya jikalau barang suatu ahwal-nya menyilih iya damikian lagi handak-nya sagala benatan gyang ber-niawa ada-pun hukum ini ber-salah-an dengan hukum meminjam sagala harta seperti senjata dan sagala per-kakas per-hias-an tetapi pada kira-kira harga-nya jika ter-bakar atau karam dan barang sa-bagei-nya menyilih iya sa-tengah dengan harga-nya itu pun jikalau lepas nama taksir deri-pada-nya jikalau barang suatu ahwal-nya menyilih iya me-lain-kan dengan ikral tuan-nya kapada sagala ka-benasa-an maka tiada-lah iya menyilih.

Chapter the fourteenth.—To declare the law regarding those who hire the slaves of others without the knowledge of their master. —If it is a matter of general notoriety that the slave is in receipt of hire or if he pays his earnings to his master or a rate in lieu of his services, then, should the slave die in such service, or should anything befall him, the person who hires him is not responsible for his value. But if the conditions are not as laid down here, there must be restitution of the full value.

The loan of a slave from his master is like the borrowing of a stick or anything else; should anything happen to him, there must be compensation. According to one rule of the customary law, the compensation shall be the price of thé slave, for the work he was put to do was beyond the knowledge of his master.

If the slave is borrowed withuot any stipulation as to the particular work he is to do, and anything happens to him, the borrower must make compensation, but it is otherwise if the slave dies by the

visitation of God most high (as, for instance, if he is carried off by a tiger or is bitten by a snake or meets his death by any kind of fall etc.), or if there is an acknowledgment by his master (that he will be responsible for all accidents), then, should anything happen to him, there is nothing to be done, and the borrower makes no compensation, but he is bound to take care of the slave (if he is only injured) until his recovery. But if the injury is received during work different from that which was authorised by the master, and anything happens, the borrower must make good the loss. The same rule holds good of living animal, but it differs from the law regarding the loan of (inanimate) property such as weapons, utensils, ornaments, etc. These are to be paid for according to their calculated value, and if burnt or sunk or otherwise destroyed, the borrower must pay half of the value, even although no blame attaches to him for negligence. But if there is an acknowledgment on the part of the owner that he will be responsible for all loss, the borrower need not compensate.

باب يڠكليم بلس فد ميتاكن حكم مڠل اورڠ مناره همب
اورڠ لاري ادفون بارڠسياف ديم دهوتن فادڠ استميوا دنڬري
جكلو اد اورڠلاري داتڠ كفداڤ هندقله دباوان فد حكيم جكلو
تياد دمكين دحكمكن اي جك لاكي٢ دق فهون فڠكل تليڠاڤ
جك فرمفوان دچوكر لاكي دمانو جكلو ماتي اتو لاري همب اورڠ
ايت مڠيكوة هرڬاڤ لاڬي اكن كيرا٢ ايسي بواهن ململما٢ ديم
كفدان ادفون فد موات قول حكم رسم جك اي مردهيك
سهڠڬ دتعزيركن جوڬ مك اينله كامي مبوتكن عادت تبوس
مڠل همب اورڠ يڠلاري ايت جكلو ددالم كوة هڠڬ عمرت
نڬري دوا كوفڠ دان تياد جادي رمفامن مڠل فمباوا كنت
ادفون دلوار عمرت مفرت دهيلر كنچڠ دان كهولو موڠي
ليڠتڠ تيڬ كوفڠ تبوس دان بارڠ فمباواكنڤ مفرة فيسو فارڠ

دان مڠل بند يڠترکورڠ هرڬاڤ جادي رمفاسن بارڠيڠ لاين درفد
ايةکمبالي کڤد توانڽ ادفون کوالاکهيليرماسن هڠڬ تروسن انم
کوفڠ هڠڬ بنچه کورڠ سکوفڠ دوا امس هڠڬ بيردوا امس هڠڬ
مرچڠ تيڬ امس هڠڬ رمفاسن سفهيا هڠڬ فنتين ليم
امس هڠڬ اندو تيڠ بله هڠڬ مرمڠ دوا امس هڠڬ
سيدلي تڠه تاهيل ادفون کسبله کوالا فهڠ توا ماس هڠڬ
فنر انم کوفڠ هڠڬ کلنتن دوا امس کرماسن سڤه هڠڬ فکاليم
امس هڠڬ دوڠون تيڠ بله رنتو بڠ توجه امس هڠڬ ترڠڬانو
تڠه تاهيل ادفون کهولو سوڠي هڠڬ کتبيڠ ماءمس هڠڬ
فننتك ليم کوفڠ هڠڬ مالڠ انم کوفڠ هڠڬ لوبؤ فکا کورڠ
سکوفڠ دوا امس هڠڬ کوالا جمفل دوا امس هڠڬ مڠالڠ
دوا امس سکوفڠ هڠڬ کوالا برتيڬ امس هڠڬ کوالا تريڠ
کورڠ دوا کوفڠ سفه هڠڬ ممننتن سفه هڠڬ فاسير مندي تڠه
ليم امس هڠڬ لوبؤ فلڠ ليم امس هڠڬ تمباڠن تيڠ بله
هڠڬ جاڬ کورڠ دواکوفڠ توجه امس (هڠڬ کوالا توجه امس)
هڠڬ سلڠ سيڠ تڠه تاهيل ددالم تمبلڠ تڠه تاهيل جکلو لفس
درفد اية سفردوا هرڬ تبوسن تتافي فد سوات خيار حکم رسم
کتاب سفردوا هرڬاڤ اية دڠن هرڬ تبوسن جوڬ دمکينلاڬي
مڠل هوجڠ کارڠ يڠدلاوة فون جکلو لفس درفد سديل دان ترڠڬانو
ادفون يڠکامي سبوتکن جکلو کهولو لفس درکچيڠ دان کهيلر
لفس درفد سوڠي ليننتڠ ايت بارڠ اد فمباواکنڽ سفوله امس
منداڤت دي.

Bab yang ka-lima-bĕlas pada me-nyata-kan hukum sagala orang menaroh hamba orang lari ada-pun barang siapa diam di-hutan padang istemiwa dinegri jikalau ada orang lari datang kapada-nya handak-lah di-bawa-nya pada hakim jikalau tiada damikian dihu-

kum-kan iya jika laki-laki di-dedah pohon telinga-nya jika perampuan di-chukor lagi di-manau jikalau mati atau lari hamba orang itu mengikut harga-nya lagi akan kira-kira isi buat-nya sa-lama-lama diam kapada-nya ada-pun pada suatu kaul hukum resam jika iya mardahika sahingga di-ta'zir-kan juga maka ini-lah kami sebut-kan 'adat tebus sagala hamba orang yang lari itu jikalau di-dalam kota hingga 'amarat negri dua kupang dan tiada jadi rampas-an sagala tembawa-kan-nya ada-pun di-luar 'amarat seperti di-hilir *Kanchong* dan ka-hulu *Sungei Lentang* tiga kupang tebus dan barang pem-bawakan-nya seperti pisau parang dan sagala benda yang ter-korang harga-nya jadi rampas-an barang yang lain deri-pada itu kambali kapada tuan-nya ada-pun ka-hilir *Kwala* sa-amas hingga *Trusan* anam kupang hingga *Benchah* korang sa-kupang dua mas hingga *Bĕrá* dua mas hingga *Merching* tiga mas sa-hingga *Rampasan* sa-paha hingga *Puntian* lima mas hingga *Endau* tiang blah hingga *Mersing* dua mas hingga *Sedili* tengah tahil adapun ka-sablah *Kwala Pahang Tuah* sa-amas hingga *Panara* anam kupang hingga *Kuantan* dua mas, *Keramasan* sa-paha hingga *Paka* lima mas hingga *Dungun* tiang blah, *Rantau Abang* tujoh mas hingga *Trengganu* tengah tahil ada-pun ka-hulu sungei hingga ka-*Tebing* sa-amas hingga *Intik* lima kupang hingga *Salang* anam kupang hingga *Lubok Paka* korang sa-kupang dua-mas, hingga *Kwala Jempul* dua amas, hingga *Mengalang* dua mas, sa-kupang, hingga *Kwala Bĕrá* tiga mas, hingga *Kwala Triang* korang dua kupang sa-paha, hingga *Samantan* sa-paha, hingga *Pasir Mandi* tengah lima amas, hingga *Lubok Pĕlang* lima amas hingga *Tambangan* tiang blah, hingga *Jaga* korang dua kupang tujoh amas, hingga *Selengsing* tengah tahil, didalam *Tembeling* tengah tahil, jikalau lepas deri-pada itu sa-per-dua harga tebus-nia tetapi pada kaul hukum suatu khiar hukum resam kata-nia sa-per-dua harga-nia itu dengan harga tebus-an juga damikian lagi sagala hujong karang yang di-laut pun jikalau lepas deri-pada *Sedili* dan *Trengganu* adapun yang kami sebut-kan jikalau ka-hulu lepas deri *Kanchong* dan ka-hilir lepas deri-pada *Sungei Lentang* itu barang ada pem-bawakan-nia sapuloh asa mendapat dia

Chapter the fifteenth.—To declare the law regarding persons who harbour runaway slaves.—Whosoever lives in the forest or in the country, or, *a fortiori*, in a town must, if any runaway slave comes to him take him at once to the judge ; any one who fails to do so shall be punished, if a male, by having his ears filipped (with *rotan séga*), and, if a woman, she shall have her head shaved and then be beaten with *rotan manau*. If the slave dies or escapes, the owner may sue the harbourer for his value and also for the calculated value of his work during the period that he was so harboured. According to one version of the customary law, he (the person harbouring the slave) may also be punished with stripes, even though he be a freeman.

We now proceed to state the customary law regarding the redemption of (recaptured) slaves who have run away. If the slave escapes from within the fort and is recaptured within the limits of the town the reward is two *kupang* and the property which he takes with him may not be seized by the captor. Beyond the limits of the town (Pahang), that is to say, *Kanchong* down-stream and *Sungei Lentang* up-stream, the reward is 3 *kupang* and all that he carries with him such as knives, choppers and all small articles of trifling value may be seized and retained by the captor.

Everything else must be restored to the master.

Down the Pahang river.

As far as *Kwala*,	...	... 1 mas *
	Trusan, ...	6 kupang
,, ,,	*Benchah*, ...	... 2 mas, less 1 kupang.
,, ,,	*Bĕrá*, ...	... 2 ,,
,, ,,	*Merĕchang*,	... 3 ,,
,, ,,	*Rampasan*,	... 1 paha
,, ,,	*Panteian*, ...	... 5 mas
,, ,,	*Endau*, ...	... half a *bungkal*
,, ,,	*Mersang*, ...	... 2 mas
,, ,,	*Sidili*, ...	... half a tahil

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* 1 *amas*=1 *mayam*. A Pahang *kupang* was 12½ cents, there being only 80 cents to a dollar.

Towards *Kwala Pahang Tuah*,	... 1 mas		
As far as *Penara*, ...	... 6 kupang		
,, ,, *Kuantan* ...	... 2 mas		
,, ,, *Karamasan*,	... 1 paha	in Trengganu.	
,, ,, *Paka*, ...	... 5 mas		
,, ,, *Dungun*, ...	half a *bungkal*.		
,, ,, *Rantau Abang*,	... 7 mas		
,, ,, *Trengganu*,	... half a tahil		
Going up stream; as far as	*Tabing*,	... 1 mas	
,, ,, ,,	*Intik*,	... 5 kupang	
,, ,, ,,	*Salang*,	... 6 ,,	
,, ,, ,,	*Lubok Paka*,	... 2 mas, less 1 kupang	
,, ,, ,,	*Kwala Jempul*,	2 mas	
,, ,, ,,	*Mengalang*,	... 2 mas	
,, ,, ,,	*Kwala Běrá*,	... 3 mas	
,, ,, ,,	*Kwala Triang*,	paha, less 2 kupang	
,, ,, ,,	*Samantan*, up the Kerdan river,	1 paha	
,, ,, ,,	*Pasir Mandi*,	... $4\frac{1}{2}$ mas	
,, ,, ,,	*Lubok Pelang*,	5 mas	
,, ,, ,,	*Tambangan*,	... half a *bungkal*.	
Going up stream; as far as	*Jaga*,	... 7 mas, less 2 kupang	
,, ,, ,,	*Kwala*,	... 7 mas	
,, ,, ,,	*Selengsing*,	... $\frac{1}{2}$ a tahil	
,, within	*Tembeling*,	... $\frac{1}{2}$ a tahil.	

If the slave escapes *beyond this* the sum to be paid for his recovery is one-half of his value; but according to the best opinion the customary law awards to the captor the price of redemption as well as half the value of the slave. This applies to all the reefs and rocks in the sea if the slave gets beyond *Sedili* and *Trengganu*.

We also lay down that if the slave gets beyond *Kanchong*, upstream, or beyond *Sungei Lentang*, downstream, the captor is entitled to one-tenth of whatever property the slave carries with him.

باب يغكاءنم بلس فد مپتاكن حكم سگل اورڠيڠ برجوال
دڠن اورڠ درفد سأورڠ كڤد سأورڠ كمدين جكلو برتمو دڠن توانڽ
جك بركهندق توانڽ اكندي دتبوس سفنبوس توانڽ يڠ بهارو
ايت تياد دافت دفرهيلڠ هرت اورڠيڠ منبوس ايت ملينكن
دڠن توانڽ اتس يغبرجوال فرتام اية جوڬ دافت حاصلڽ

Bab yang ka-anam bĕlas pada menyata-kan hukum sagala orang yang ber-jual dengan orang deri-pada sa'-orang kapada sa'-orang kemdian jikalau ber-temu dengan tuan-nia jika ber-kahandak tuan-nya akan dia di-tebus sa-penebus tuan-nya yang baharu itu tiada dapat di-per-hilang harta orang yang menebus itu melainkan dengan tuan-nya atas yang ber-jual pertama itu juga dapat hasil-nya.

Chapter the sixteenth.—To declare the law regarding any person who sells the slave of another so that he is sold and resold from one to another. If he should be discovered by his rightful owner the latter must, if he wants to take him back, pay the full sum for which he was bought by the last vendee. It is not lawful that the purchaser should be a loser, but the person who originally sold the slave is the person to be called to account.

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باب يغكسمبيلن بلس فد مپتاكن فري كلبهن عيال راج٢
درفد عيال كامو ادفون بارغسياف مالوهمب راج لالو ماتي جكلو
مردهيكا ماسڽ اولورفد راج٢ جكلو عبدي فغگل كوجوة ليهرڽ جكلو
دڠن متاهو توانڽ ددندا سكتي ليمهندقله كامو سكلين جاڠن ملاوان
سگل همب راج جكلو كليمان سكاليڤون ادفون يڠ ضعيف فد حكم

رسم جكلو همب اية ماغت مسغرڤ اكندي سفرة اتس كبتينن
يغتياد دافت دصبركنڽ اتو تياد دافة اي برلفس ديرين درفد
تاغنڽ جكلو اد سفرت شرط اين ملك دافتله اي منداتغكن كفد
همب راج ايت اتو بارغ سالهن بري تاهو كفد حكيم اتو كفد
ڤغهولو راج مغحكمكنديۥ

Bab yang ka-sambilan-bĕlas pada me-nyata-kan pri ka-lebih-an ʻiyal raja-raja deri-pada ʻiyal kamu ada-pun barang siapa memalu hamba raja lalu mati jikalau mardahika masok ulur pada raja-raja jikalau ʻabdi panggal kujut leher-nya jikalau dengan sa-tahu tuan-nya di-denda sa-kati lima handak-lah kamu sakalian jangan me-lawan sagala hamba raja jikalau ka-limana sakali-pun ada-pun yang dhaif pada hukum resam jikalau hamba itu sangat meskhar-nia akan dia seperti atas ka-betina-an yang tiada dapat di-sabar-kan-nya atau tiada dapat iya ber-lepas diri-nya deri-pada tangan-nya jikalau ada seperti sharat ini maka dapat-lah iya men-datang-kan kapada hamba raja itu atau barang salah-nya bĕri tahu kapada hakim atau kapada penghulu raja meng-hukum-kan dia.

Chapter the nineteenth.—To declare the greater consideration to be given to the households of Rajas than to those of ye all.—If any one strikes the slave of a Raja, so that he dies, the offender if a freeman must surrender himself as a hostage to a Raja and if a slave he shall be strangled and beheaded; and if the act of the slave is committed with the knowledge of his master the latter shall be fined a *kati* and five *tahils* of silver. Wherefore none of ye must resist the slave of a Raja on any occasion whatsoever. This rule may be modified if the slave is very insulting, as for instance, towards females, so that the opponent cannot restrain himself any longer or cannot get away from him. In such a case the Raja's slave may be forcibly taken, or his offence may be reported to the judge or to the Raja's *penghulu* who should punish him.

باب يڠكدوافولهساتو فد مپتاكن حكم سڬل اورڠيڠ برجوال
فرهياسن راج اتو ساكي راج اتو بودق٢ راج جك اورڠيڠ برتنتو
سفولڠ توجه حكمن لاڬي دكتاٴي دهدافن مجليس جكلو همب
راج دڬنتي سفولڠ توجه دسوره نستا فد ساكيپ جكلو اورڠيڠ
برتنتو سهڠڬ سموسيم لماپ جكلو همب راج سهڠڬ ستاهن
لماڽ ادفون جكلو لالو درفد ايت داتڠله مال اكندي سفرت يڠ
تله ترسبوت ايت.

Bab yang ka-dua-puloh-satu pada me-nyata-kan hukum sagala orang yang ber-jual per-hias-an raja atau sakei raja atau budak-budak raja jikalau orang yang ber-tuntu sa-pulang-tujoh hukum-nya lagi di-kata-i di-hadap-an majlis jikalau hamba raja di-ganti-nya sa-pulang-tujoh di-suroh nista pada sakei-nya jikalau orang yang ber-tuntu sa-hingga sa-musim lama-nia jikalau hamba raja sa-hingga sa-tahun lama-nya ada-pun jikalau lalu deri-pada itu datang-lah hal akan dia seperti yang telah ter-sebut itu.

Chapter the twenty first.—To declare the law relating to persons who sell royal trappings or the Sakeis or slaves of the Raja. If this is done by a person of consideration he shall be ordered to restore seven fold and shall be publicly rebuked; if the offender be a royal slave he shall restore seven fold and shall be disgraced by the reviling of his companions. The former may be openly reviled, as above, for one season (until after the next harvest) and the latter for a whole year.

باب يڠ كدوا فوله ليم فري حكم مڠمبليكن بندا يڠدبلي سبب عائيبڽ افبيل ممبلي مات بندا كليهاتن اتس بندا ايت عائيب يڠ سديا مك دكمبليكنڽ جك لمبت مڠمباليكن افبيل دليهت دكمبليكنڽ افبيل بندا ايت دكمبليكن سݢل يڠتاهوڽ فرچريڽ سفرت تاهو منوج منيرت مڠيكوة تياد هاروس دفنتاڽ اوله توانڽ يڠ منابوس اوليه اكو مڠاجر دي ماريكن اكو حقڽ جك همب فرمفوان دتبوسڽ بونتيڠ فد يڠ منابوس برانق انقڽ ايت اكن اورڠ منابوس تياد دكمبالي دڠن ايبوڽ ،، برمول براف فركارا عائيب يڠ هاروس دكمبليكن فرتام دفلاري ادن فرموكه دان فنچوري دان ݢيلا دان بوسڠ دان بوروت دان بوتا لاراڠن دان تولي دان سوفق دان كالو اتو همب ايت برسوامي اتو عائيب يڠتربوڽي ،، كمدين كليهاتن براڤ لاماڽ فون دافت دكمبليكن

Bab yang ka-dua-puloh-lima, pri hukum mengambali-kan benda yang di-beli sebab ‘aib-nya apa-bila mem-beli mata benda ka-lihat-an atas benda itu ‘aib yang sedia maka di-kambali-kan-nya jika lambat mengambali-kan apa-bila di-lihat di-kambali-kan-nya apa-bila benda itu di-kambali-kan sagala yang tahu-nya di-per-cherei-nya seperti ta-hu menuju menierta mengikut tiada harus di-pinta-nya uleh tuan-nya yang menebus uleh aku mengajar dia mari-kan aku hak-nya jika hamba perampuan di-tebus-nya bunting pada yang menebus ber-anak anak-nya itu akan orang menebus tiada kambali dengan ibu-nia ber-mula ber-apa perkara ‘aib yang harus di-kambali-kan pertama pelari dan per-muka dan penchuri dan gila dan busong dan burut dan buta larangan dan tuli dan sopak dan kelu atau hamba itu ber-swami atau ‘aib yang ter-sembunyi kemdian ka-lihat-an ber-apa la-nya-pun dapat di-kambali-kan.

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*Chapter the twenty fifth.** To declare the law relating to the rejection of property which has been purchased, on account of some defect. When on the delivery of an article the purchaser discovers in it a defect of long standing he can return it. If the defect is not discovered at once the property may be returned to the vendor whenever it is discovered, but this does not apply to a purchaser who knowing of the defect has been trying in his turn to disguise it and to sell the property. If a female slave is pregnant at the time of purchase and gives birth to a child while she is in the possession of her new owner, the child remains the property of the latter and is not sent back with the mother. There are a number of defects for which a slave may be rejected. Habitual runaways, prostitutes, thieves, lunatics and persons afflicted with aneurism, hernia, partial blindness, deafness, the skin disease called *sopak*, or dumbness, and female slaves who have husbands, may be rejected and so may those who have some hidden defect at whatever time the latter may be discovered.

باب يڠکأمڤة فوله دوا ڤري حکم منداڤة اورڠدري
بارڠسياف منداڤتدي مکين اوڤهن اکو بري بارڠسياف منداڤة
دي بتاف جنجين دبري جك کتاپ جك سي سيد منداڤة تيڬ
تمڤڠ کوبري جك سي عمر منداڤتدي انم تمڤڠ کوبري جك سي
احمد منداڤتدي سمبيلن تمڤڠ کوبري جك ماله مأورڠ منداڤة
دي بتاف جنجين دبري جك کتيڬاپ منداڤتدي مام٢ بهاڬي
تيڬ يڠ جنجين ايت سبهاڬي دسورهن بري جك بارڠسياف
منداڤتدي تياد دڠن جنجي بتاف عادت نڬري دسوره بري.

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*Compare section 9 on p. 14 *supra*. It seems to be the Pahang law, while this section is the Perak law.

Bab yang ka-ampat puloh dua pri hukum mendapat orang lari barang siapa mendapat iya sakian upah-nya aku beri barang siapa mendapat dia betapa janji di-beri-nya jika kata-nya jika Si-Zeid mendapat tiga tampang aku beri jika Si-Omar mendapat dia anam tampang ku-bĕri jika Si-Ahamad mendapat dia sambilan tampang aku bĕri jika salah sa'orang mendapat dia betapa janji-nya di-bĕri jika ka-tiga-nya mendapat dia sama-sama bahagi tiga yang janji-nya itu sa-bahagi di-suroh-nya bĕri jika barang siapa mendapat dia tiada dengan janji betapa 'adat negri di suroh bĕri.

Chapter the forty-second.—To state the law about the finding of runaway slaves.—Suppose the owner says, "If any one finds my slave who has runaway I will give so much as his reward" he must give the sum promised to the person by whom the slave is found. If he says "If Si Zeid finds him I will give him 3 *tampang*, if Si Omar finds him I will give him 6 *tampang* and if Si Ahamad finds him I will give him 9 *tampang*," he must give as much as he promises to that one of the three who may find the slave. If they all three find him together, the sum of the amounts promised must be divided by three and one third must be paid by the owner. If the slave is found by a person who has no promise of a reward, the owner must be ordered to reward him according to the custom of the country.

باب يڠكا٤نم فوله دوا فد مپتاكن فري مڠل حكم اورڠ
برهوتڠ منورنكن هوتڠن ماتي فد فيكراڽ امفوڽ امس تياد
هاروس دتمبهكن ملينكن دبهاڬي تيڬ مبهاڬي امترين ممباير
برمول مڠل اورڠبرهوتڠ انق امترين تياد دفرنكالي هيلڠ هرتان
كارن اورڠ مردهيك برمول بارڠ بند يڠ هيلڠ دمبلهن برمول

سڬل همب اورڠلاري دري بنوا سوات كبنوا سوات هرڬاڽ دوا
راتس اكن اورڠ مندافت برمول سڬل اورڠ لاري بنوا كفد بنوا
لاين سفرت اورڠ لاري كبنوا اين دمكينله دانڬرهكن اورڠ ايت
يڠ منداڤة برمول سڬل اورڠ مردهيك مڠمبل همب راج جادي
همب راج حكمڽ ادفون جك همب اورڠ مڠمبل همب راج
حكمڽ دفالو سراتس برمول بارڠسياف ممالو همباڽ لالو ماتي
ساله فد راج برمول بارڠسياف ممالو همب راج جك تياد دڠن
سالهڽ فد بومي ساله سكاليفون تڠكڤ باوا فد اورڠ ممڬڠدي
باڬي مريك۲ باڬي ساله۲ حكم اين راج۲ مڠحكمكن.

Bab yang ka-anam puloh dua pada menyata-kan pri sagala hukum orang ber-hutang menurut-kan hutang-nya mati pada pe-karja-an-nya ampunya amas tiada harus di-tembah-kan melainkan di-bahagi tiga sa-bahagi istri-nya membayar ber-mula sagala orang ber-hutang anak istri-nya tiada harus di-per-nakal-nakal hilang harta-nya karana orang mardahika, ber-mula barang benda yang hilang di-silih-nya ber-mula sagala hamba orang di-jual orang barangkali ber-temu dengan tuan-nya di-tebus sa-harga-nya ber-mula sagala hamba orang lari deri benua suatu ka-benua suatu harga-nya dua ratus akan orang mendapat ber-mula sagala orang lari deri benua kapada benua lain seperti orang lari ka-benua ini damikian-lah anugrah-kan akan orang itu yang mendapat ber-mula sagala orang mardahika meng-ambil hamba raja jadi hamba raja hukum-nya jika hamba orang meng-ambil hamba raja hukum-nya di-palu saratus ber-mula barang siapa memalu hamba-nya lalu mati salah pada raja ber-mula barang siapa memalu hamba raja jika tiada dengan salah-nya salah pada bumi salah sakali-pun tangkap bawa pada orang memegang dia bagei marika-marika bagei salah-salah hukum ini raja-raja menghukum-kan.

Chapter the sixty second.—To declare the law regarding debtors who give themselves in security for their debts and die in the performance of their service.—In such a case it is not lawful for the creditor to claim the debt (from the family of the deceased), but it must be divided into three, and the wife (of the debtor) must pay one third (the other two thirds being lost ?). Further, in the case of any debtor, it is not lawful to vex his wife and children to the loss of their property, for they are free citizens (*mardahika*) and any property of their's that is lost (through such oppression) must be made good.

If the slave of one man be (wrongfully) sold by another and afterwards falls in with his real owner, the latter has a right to take him on paying his price.

If a slave flies from one country to another, the person who finds him shall be entitled to two hundred (*bidor* ?).

So also, if any one runs from one country to another, as for instance if foreigners run to this country, the same reward shall be bestowed on him who finds him.

Any free-man who takes away one of the Raja's slaves (*hamba raja*) shall himself be made a slave to the Raja.

If a slave takes away a *hamba raja* he shall be punished with one hundred blows.

Whoever beats his slave so that he dies is guilty of an offence against the Raja.

Whoever strikes a *hamba raja* who is not in fault is guilty towards the earth (*i. e.*, forfeits his life). Even if the *hamba raja* be in fault let him (not be struck, but) be taken to the person who has charge of him ; there are many kinds of men and many kinds of offences. This offence only Rajas may punish.

باب يغكائنم فوله تيک فد مپتاکن برمول جك همب
دچوري اورڠ جك ددافة اورڠ جك همب راج سفولڠ دوا کالي
توجه دان جك انق راج٢ سکالي توجه اکو همب منتري سفولڠ
ليم اکن سيد٢ سفولڠ تيک برمول بهل سفولڠ دوا جك
مفلس دبونه.

Bab yang ka-anam puloh tiga pada menyata-kan ber-mula jika hamba di-churi orang jika di-dapat orang jika hamba raja sa-pulang-dua-kali-tujoh dan jika anak raja-raja sakali tujoh atau hamba mantri sa-pulang-lima akan saiyid-saiyid sa-pulang-tiga ber-mula bala sa-pulang-dua maflis di-bunoh.

Chapter the sixty-third.—To declare as follows:—If a slave be stolen by a person and he be discovered, the thief shall restore, in the case of the slave of a Raja, fourteen-fold, and, if the owner be the son of a Raja, seven-fold; if a Mantri, five-fold; if a Sayyid, three-fold; if a common person, two-fold; if the thief be too poor to pay he may be killed.

باب يغكائنم فوله امفت برمول فد مپتاکن فري منبوس
همب اورڠ لاري جك دالم کوت ستمفڠ برمول سگل اورڠ منداڤة
اورڠ لاري هندقله دباوا کجمباتن تيک هاري دسقسيکنپ فد
دمڠ خوج احمد اتو کبالي دسقسيکنپ فد منتري جك تياد
دمکين ماله برمول جك اورڠ لاري اتو ماتي مپيله برمول سگل
اورڠ داتڠ کفدان همب اورڠ اتو اورڠ منڠگل هندقله دباواپ فد
منتري دملسيکن جك تياد دمکين سفرة منچوري برمول سگل
اورڠ منداڤة امس فيرق بارغسوات بند ددافتن هندقله دباوان

كجمباتن تيگ هاري دسقسيكنپ جك تياد امفوپ هرت ايت
دباوان فد منتري دان فد سگل اورغبكرج راج دمكين تياد ساله
اورغ ايت جك تياد دمكين كمدين كتهوان دنداپ سفرت اورغ
منچوري برمول سگل فراهو دايوغ فغايوه كاجغ هايوت جاغن
دكافر جك دكافر جك تياد دباوا كجمباتن تيگ هاري جك
تياد دمكين ساله برمول جك همب اورغ ترفالو اوله مولتپ
چندا لالو ماتي دنداپ سهرگاپ جوگ برمول جك اورغ
مردهيك ممبونه همب اورغ تياد قصاص ملينكن سهرگاپ جوگ

Bab yang ka-anam puloh ampat pri menyata-kan pri menebus hamba orang lari jika di-dalam kota sa-tampang ber-mula sagala orang mendapat orang lari handak-lah di-bawa-nya ka-jambatan tiga hari di-saksi-kan-nya pada Demang Khoja Ahamad atau ka-balei di-saksi-kan-nya pada mantri jika tiada damikian salah ber-mula jika orang itu lari atau mati menyilih ber-mula sagala orang datang ka-pada-nya hamba orang atau orang meninggal handak-lah di-bawa-nya pada mantri di-saksi-kan-nya jika tiada damikian seperti men-churi ber-mula sagala orang mendapat mas seperti kain barang suatu benda di-dapat-nya handak-lah di-bawa-nya ka-jambatan tiga hari di-saksi-kan-nya jika tiada ampunya harta itu di-bawa-nya pada mantri dan sagala orang ber-karja Raja damikian tiada-lah salah orang itu jika tiada damikian kemdian ka-tula-an benda-nya seperti orang men-churi ber-mula sagala prahu dayong pengayuh kajang hanyut jangan di-kapar jika di-kapar jika tiada di-bawa ka jambatan tiga hari jika tiada damikian salah, ber-mula jika hamba orang ber-palu uleh mulut-nya chandal lalu mati denda-nya sa harga-nia juga. Ber-mula jikalau orang mardahika mem-bunoh hamba orang tiada di-kassas-kan melainkan sa-harga-nya juga.

Chapter the sixty-fourth.—To declare the law regarding the commission payable for the restoration of runaway slaves.—If the slave

be caught within the *kota* (the Raja's premises or grounds) the payment is one *tampang*. Every one who discovers a runaway slave must take him to the landing-place for three days and there exhibit him to Demang Khoja Ahamad, or else to the *balei* and produce him before the *Mantri*. If he omits to do this, he commits an offence and, if the slave makes his escape or dies, he must make good his value. All persons taking refuge with another, such as slaves or deserters must be taken to the *Mantri* and exhibited before him; if this is not done, the case is like one of theft.

So, any person who finds any gold or silver article or any article of clothing or anything else must take it to the landing-place and exhibit it there for three days and if the owner does not come forward it must be taken to the *Mantri* or the officer appointed by the Raja. If this be done no fault lies with the finder, but if it be not done and this be found out subsequently, the finder may be fined in the same manner as a thief.

Again, in the case of boats, oars, paddles, mat-awnings, etc. found floating, these must not be flung aside carelessly. If they are treated in this way and are not taken to the landing-place for three days, the finder is guilty of an offence.

If a slave be struck for using offensive language and dies of the blow, the fine shall be his full value.

If a free-man kill a slave, the law of retaliation shall not be enforced, but the full price of the slave must be paid.

باب يغكا٢ نم فوله توجه فد ميتاكن حكم سگل اورغيغ
برتارهكن ديري كفد يغبوكن كعا٢ يبفنپ دغن كريضا٢ن سگل وارثن
مك اي هندق كمبالي كفد ايبو بفاپ هندقله دغن كريضا٢ن
اورغيغ تمفتپ دودق ايت جك اد كسلاهن تمفة دودق ايت

مك تڠݢلنڽ قيار حكم دڠن بتاڤ ساله‌ڽ مك تيلك كڤد
كسلاهنڽ جك ساله‌ڽ ايت اتس دوا بهاݢي ڤرتام هندق دڤرچابوليڽ
كدوا نستاڽ دڠن نستا يڠتياد هاروس دكلواركن مك حكمڽ
ڤون دوا ڤركارا اڤكال هندق دڤرچابوليڽ ددندا حكمڽ سڤوله
تڠه تيݢ جك دنستا۲ سهاج مك اي كمبالي سݢل هرتاڽ
سموانڽ دباواڽ قيار سݢل حكم تياد هاروس دبهاݢي اڤكال تياد
اد سسوات كسلاهنڽ اكن مريكئيت مك تڠݢلن اوله يڠ منروهكن
ديريڽ ايت بارڠيڠ اد هرتاڽ ايت خيار سݢل حكم دبهاݢي تيݢ
سبهاݢي كڤد اورڠيڠ برتاروهكن ديريڽ دوا بهاݢي كڤد اورڠيڠ مناره.

Bab yang ka-anam puloh tujoh, pada menyatakan hukum sagala orang yang ber-taroh-kan diri kapada yang bukan ka-'aib-an-nya dengan ka-ridla-an sagala waris-nya maka iya handak kambali pada bapa-nya handak-lah dengan ridla-an orang yang tampat-nia duduk itu jika ada ka-salah-an tampat duduk itu maka tinggal-an-nya kiar hukum dengan betapa salah-nya maka di-tilik kapada ka-salah-an-nya jika salah-nya itu atas dua bahagi pertama handak di-per-chabul-i ka-dua di-nista-nya dengan nista yang tiada harus di-kluar-kan maka hukum-nya pun dua perkara apa-kala handak di-per-chabul-i-nya di-denda hukum-nya sapuloh tengah tiga jika di-nista-nista sahaja maka iya kambali sagala harta-nya sumua-nya dibawa nya kiar sagala hakim tiada harus di-bahagi apa-bila tiada ada sa-suatu ka-salah-an-nya akan marika itu maka tinggal-an uleh yang men-uroh-kan diri-nya itu barang yang ada harta-nya itu khiar sagala hakim di-bahagi tiga sa-bahagi kapada orang yang ber-taroh-kan diri-nya dua bahagi kapada orang yang menaroh.

Chapter the sixty-seventh.—To declare the law regarding voluntary surrender to servitude.—If a person who has voluntarily surrendered himself (or herself) to a person beyond the forbidden degrees of relationship with consent of all his (or her) relations, wishes subsequently to return to his (or her) parents, the consent of the

person with whom he (or she) lives must first be obtained. If there is any fault on the part of the latter, in consequence of which the servant absconds, the law depends upon the wrong committed. Investigation has to be made as to the nature of the wrong, which may be of two kinds, either an attempt to do an improper act, or the use of such insulting language as it is not lawful to use. The punishment is of two kinds; if there has been an attempt to commit an indecent act, the penalty is a fine of twelve and a half (tahils ?); if there has been insulting behaviour only, all the property which the servant brought must be returned to him (or her) and the opinion of all the judges is that there can be no division of it.

When, without the slightest fault on the part of the person who accepts the charge of another, the latter, who has voluntarily surrendered himself (or herself), absconds, the opinion of all the judges is that his or her property shall be divided into three portions, one of which shall go to the person who surrendered his (or her) liberty and the remaining two to the person who accepted charge of him (or her).

باب يڠكاءنم فوله لافن فد مپتاكن فري حكم سڬل اورڠ
مڠمبل انق اڠكة اكن انق همب اورڠ لاين ملك دباوا بلاير برمول
ايت دڠن ستاو توانڽ كمدين دري اية ملك دباوان تياد ممبري
تاو توانڽ قبار سڬل حاكم ملك ميبله اورڠيڠ امفوپ انق اڠكة
ايت سنتغه هرڬ جك اي ماتي جك تياد اي ماتي ملك
فكرجاءنڽ سبهاڬي دباير اوله باف اڠكتپ.

Bab yang ka-anam puloh delapan, pada menyatakan pri hukum sagala orang mengambil anak angkat akan anak hamba orang lain maka di-bawa ber-layar mula-mula itu dengan sa-tahu tuan-nya kem-

dian deri itu maka di_bawa_nya tiada di_bĕri tahu tuan-nya kiar sagala hakim maka menyilih orang yang ampunya anak angkat sa_tengah harga_nya jika iya mati jika tiada iya mati maka pe_karja_an_nya sa_bahagi di_bayar uleh bapa angkat.

Chapter the sixty eighth.—If one adopts the child of the slave of another person and takes the child so adopted on a voyage, the first time with the knowledge of the owner of the slave, but afterwards without giving notice to him and (during the subsequent voyage) the child dies, the unanimous opinion of the judges is that the father by adoption shall pay to the owner half of the value of the child. If the child does not die the father by adoption must pay to the owner half of the value of the child's services.

باب يغكاٴنم فوله سمبيلن فد مپتاكن فري حكم سگل
اورغيغ برهوتغ فرتام هوتغن اية دوا بهاگي سواة هوتغ دفرجنجيكن
كدوا هوتغ سهاج اكن قيار سگل حاكم جك هوتغ بغدفرجنجيكن
افكال دتغڠلكن جك سهاري سكاليفون كنا فكرجاٴن تيمه اورغ
ايت منكال لاري لفس جادي همب اورغ يغامفوڽ تيمه ايت
جاڠن مريكئيت لاري كفد راج اتو كفد اورغبسر جك اورغ
برهوتغ سهاج افكال اي لاري لفس جادي همب اورغ جك اي
منغڠلكن كرج دفالو اكن مريكئيت لامون جاڠن برداره سبرمول
لاڠي خيار سگل حاكم اد تمفتڽ هندق منچاري تيمه ايتفون
عاٴيب درفد نعس

Bab yang ka-anam puloh sembilan pada menyata-kan sagala orang yang ber-hutang pertama hutang itu dua bahagi suatu hutang di-per-

janji-kan kadua hutang sahaja akan khiar sagala hakim jika hutang yang di-per-janji-kan apa-kala di-tinggal kan jika sa-hari sakali pun kena pa-karja-an timah orang itu mana-kala lari naas jadi hamba orang yang ampunya timah itu jangan marika itu lari kapada Raja atau kapada orang besar jika orang ber-hutang sahaja apa-kala iya lari naas jadi hamba jika iya meninggal-kan karja di-palu akan marika itu lamun jangan ber-darah sa-ber-mula lagi khiar sagala hakim ada tampat-nya handak men-chahari timah itu pun ʻaib deri-pada naas.

The sixty ninth chapter. To declare the law relating to debtors. Debt is of two kinds, either re-payable on a particular date agreed upon or re-payable on demand. In the case of a debt of the former kind, if the period within which payment has to be made is exceeded even by a single day the debtor may be sent to work in the tin-mines of the creditor and if he runs away he forfeits his status of a freeman and becomes the slave of the tin-miner. Let him not run to any Raja or Chief. If the debt is payable on demand and debtor absconds he loses his status and becomes a slave. If he leaves his work he may be beaten, but not so as to draw blood.

باب يغكتوجه فوله ماتو فد مپتاکن فري حکم تبوسن اورغ
لاري فرتام۲ جكلو دالم كوت مكوفغ جكلو اد لوار كوت هغگ
بتاغن ليم بيدور دمكينلگي فولغن دري بتاغن کاكورغ كغ هغک
كوالا بيدور دلافن بيدور هغگ سوغي بوله مكبة بارغ اد فمباوا
سفرت فيسو فارغ دان مگل بند يغتركورغ هرگان جادي رمفامن
بارغيغ لاين دري ايت كمبالي كفد توانن هغگ كوالا دادف
ليم بلس هغگ كوالا فبرق دوا فوله عمارة نگري دوا كوفغ دان

تياد جادي رمفاسن فمباواكنپ هڠڬ كوالا دنديڠ تيڬ فوله
هڠڬ كوالا براوس تڠة امڤة فوله هڠڬ كوالا لاروة تڠه ليم فوله
هڠڬ باتو كاوان ليم فوله، كتيمور هڠڬ كوالا برنم تيڬ فوله
هڠڬ نيبوڠ اغوس امفة فوله هڠڬ فاسير فنجڠ ليم فوله سبرمول
لاڬي كتڠه هڠڬ فولو سمبيلن تيڬ فوله هڠڬ فولو تمبوراق ليم فوله
سبرمول لاڬي دري كرڠكڠ كتفوس ليم بيدور دري تفوس
كروڠكڠ ليم بيدور هڠڬ تفوس كددڤ سكبت هڠڬ بوكيت
توڠڬل دوا فوله هڠڬ كوالا بروس برجالن تيڬ فوله هڠڬ
كڠسو سكبت دمكينلاڬي درفد بندر هڠڬ كوالا فلوس دوا فوله
دمكينلاڬي دري سان كبندر هڠڬ جرام ڤنجڠ تيڬ فوله
دمكينلاڬي كبندر هڠڬ كوالا رول تڠه امڤة فوله فرتڠاهن فڠكالن
دڠن كوالا رول تڠه ليم فوله هڠڬ فڠكالن كوا ليم فوله هڠڬ
تڠه ليم فوله هڠڬ فرڠڬن ليم فوله افكال برجالن ككوالا لارت
تڠه امفة فوله سباڬيلاڬي كاڬنت هڠڬ ڤيور مانس سكبت دان
فاري دمكين جوڬ لاڬي دري ڬنت تيڬ فوله دري سان هڠڬ
بوكيت جينق تڠه تيڬ فوله فد بوكيت الس ليم فوله كسوڠي
فري سكبت فد بوكية جينق تڠه تيڬ فوله فد بوكيت الس ليم
دمكينلاڬي ككفر دان كچندريڠ دان باتڠ فادڠ دان كسڠكي سكبة
جوڬ فد بوكية چنيق سبات فد بوكيت الس ليم فوله هڠڬ
بوكيت بيرڠ فون ليم فوله هڠڬ كوالا دول امفة فوله جك
كفڠكالن كوالا ليم فولة هڠڬ كوالا تمڠو دمكين جوڬ هڠڬ
فرڠڬن ڬوا ليم فوله.

Bab yang ka-tujoh puloh satu pada menyata-kan pri hukum tebus orang lari pertama-tama jikalau dalam Kota hingga Batangan (K. Kinta) lima bidor damikian lagi pulang-nya deri Batangan ka-

Geronggong hingga Kwala Bidor delapan bidor hingga Sungei Buluh sa-kabat barang ada pem-bawa-kan-nya seperti pisau parang dan sagala benda yang ter-korang harga-nya jadi rampas-an barang yang lain deri itu kambali ka-pada tuan-nya hingga Kwala Dedap lima belas, hingga Kwala Perak dua puloh, 'amarat negri dua kupang dan tiada jadi rampas-an pem-bawa-kan-nia hingga Kwala Dinding tiga puloh hingga Kwala Beruas tengah ampat puloh hingga Kwala Larut tengah lima puloh hingga Batu Kawan lima puloh, ka timor hingga Kwala Bernam tiga puloh hingga Nibong Hangus ampat puloh hingga Pasir Panjang lima puloh. Sabermula lagi ka tengah hingga Pulau Sambilan tiga puloh hingga Pulau Temborak lima puloh.

Sabermula lagi deri Geronggong ka Tepus, ... 5 bidor
deri Tepus ka Geronggong, ... 5 bidor
hingga Tepus ka Dedap, ... sa-kabat
hingga Bukit Tunggal, ... 20 bidor
hingga Kwala Beruas ber-jalan, ... 30 ,,
hingga Kangsa, ... sa kabat
Damikian lagi deri Bandar hingga K. Plus, 20 bidor
damikian lagi deri sana ka Bandar hingga Jeram Panjang, ... 30 ,,
damikian lagi ka Bandar, hingga K. Rul, 35 ,,
per-tengah-an Pangkalan dengan K. Rul, 45 ,,
hingga Pangkalan Kua, ... 50 ,,
hingga Temungau, ... 50 ,,
hingga Prenggan, ... 50 ,,
Apakala berjalan ka Kwala Larut ... 35 ,,
Sabagei lagi ka Kinta hingga Nior Manis sa kabat dan Pari damikian juga, lagi deri Kinta, ... 30 bidor
deri sana hingga Bukit Jinak, ... 25 ,,
pada Bukit Alas, ... 50 ,,
ka Sungei Raya, ... sa kabat
pada Bukit Jinak, ... 25 bidor
pada Bukit Alas, ... 50 ,,
damikian lagi ka Kampar dan ka Chandrahyang dan Batang Padang dan ka Sungkei sa kabat juga

pada Bukit Jinak,	... ...	sa-kabat
pada Bukit Alas,	... ...	50
hingga Bukit Berang pun,	... ...	50
hingga Kwala Rul,	... ...	40
Jika ka Pangkalan Kua,	... ...	50
hingga Kwala Temungau damikian juga hingga Prenggan	... ...	50

Chapter the seventieth.—To regulate the redemption of runaway slaves from their captors (in the State of Perak *)

within the capital town or as far as Batangan (Kwala Kinta)	... ...	5 *bidor*
from any place between Batangan and Geronggong to Kwala Bidor,	...	8 ,,
to Sungei Buluh	...	one load †

(All articles of trifling value carried by the runaway, such as kniors, choppers, etc. are the property of the captor and the rest must be returned to the owner of the slave).

To Kwala Dedap,	... ...	15 *bidor*
,, Kwala Perak,	... ...	20 ,,

(If the slave is recapture within the limits of the town the reward is two *kupang* and what be carries is not seizable).

To Kwala Dinding,	... ...	30 *bidor*
,, Kwala Bĕrúas,	... ...	35 ,,
,, Kwala Larut,	... ...	45 ,,
,, Batu Kawan,	... ...	50 ,,
Going eastward—To Kwala Bernam,	...	30 ,,
To Nibong Hangus,	... ...	40 ,,
,, Pasir Panjang,	... ...	50 ,,
Central—To Pulau Sembilan,	... ...	30 ,,
To Pulau Temborak,	... ...	50 ,,
From Gĕrónggong to Tĕpús,	...	5 *bidor*
,, Tĕpús to Gĕrónggong,	...	,, ,,

* Compare the Pahang scale of rewards, *supra*. p. 24.

† *Sa-kabat*= *Sa-per-tanggong-an*, as much as a man can carry (of rice).

Between Tĕpús and Dedap, ...	one load
To Bukit Tunggal,*	20 *bidor*
,, Bĕrúas by land, ...	30 ,,
,, Kangsa, ...	one load
From Bandar to Plus or vice versâ, ...	20 *bidor*
,, Jeram Panjang to Bandar, ...	30 ,,
,, Bandar to Kwala Rul, ...	35 ,,
,, Beyond K. Rul but short of Pangkalan Kua, ...	45 ,,
Up to Pangkalan Kua, ...	50 ,,
,, ,, Temungau, ...	50 ,,
,, ,, the boundary (with Patani)	50 ,,
to Kwala Larut, ...	35 *bidor*
To Kinta, up to Nior Manis, ...	one load
,, ,, ,, to Pari, ...	the same
From Kinta, ...	30 *bidor*
Thence as far as the forests of the Bukit Jinak, †	25 ,,
,, ,, the Bukit Alas, ...	50 ,,
To Sungei Raya, ...	one load
,, the Bukit Jinak,...	25 *bidor*
,, the Bukit Alas, ...	50 ,,
To Kampar, ,, Chandrahyang, ,, Batang Padang, ,, Sungkei, ...	one load
,, the Bukit Jinak, ...	one load
,, the Bukit Alas, ...	50 *bidor*
,, Bukit Bérang (Sĕlim), ...	50 ,,

* From Geronggong? All the distances seem to be calculated from this place which was the seat of Government in the reign of Sultan Ala-eddin (Marhum Sulong) early in the 18th century, See Journ. Str. Br. R. A. S. No. 9 p. 105.

† *Bukit Jinak*, aboriginal tribes friendly to Malays (*jinak*, tame); *Bukit Alas*, wild tribes not in communication with Malays.

To Kwala Rul,	...	...	... 40 *bidor*
„ Pangkalan Kua, ...	...		... 50 „
„ Temungau,	...	...	... the same
„ the boundary (with Patani), *			... the same

باب يڠكتوجه فوله امفة فد مپتاكن حكم عبدي ملوكاءي
حر ملك خيار سڬل حاكم دهولوركن حكمڽ جكلو سايڠ توانڽ
دسيلهڽ سنيليڽ.

Bab yang ka-tujoh puloh ampat pada menyata-kan hukum 'abdi me-luka-i harr maka khiar sagala hakim di-hulur-kan hukum-nya jikalau sayang tuan-nia di. silih-nya sa-nilai-nya.

Chapter the seventy-fourth.—To declare the law in the case of a slave who wounds a free-man. The offender's life is forfeited and he becomes a hostage to the Raja. If his master sets store by him he must pay his full estimated value to get him back.

باب يڠكتوجه فوله ليم فد مپتاكن حكم اورڠ برهوتڠ ملك
اي ماتي مك سواتفون تياد هرتاپ تڠڬل كفد انقڽ ملك تياد
هاروس انقڽ ايت دجوالكن اكن فمباير هوتڠ ايبو بفاڽ.

Bab yang ka tujoh puloh lima pada menyata-kan hukum orang ber-hutang maka iya mati maka suatu pun tiada harta-nya tinggal kapada anak-nya maka tiada harus anak-nya itu di jual-kan akan pem-bayar hutang itu bapa-nya.

Chapter the seventy-fifth.—If a debtor dies and leaves no property to his children it is not lawful to sell them in order to recover the debt due by their father.

* "The boundary" is here placed beyond Kwala Rul, Pangkalan Kua and Temungau. But the Siamese who invaded Perak in 1818 never completely carried out the evacuation of Ulu Perak and Patani Malays are still in possession of these places. This passage is good evidence that in the last century these places were within the Perak boundary. See Journal Str. Br. R. A. S. No. 9, p. 37.

[To the foregoing quotations from the Malay Code found in Perak, may be added the following extracts from a translation of "The Malayan laws of the Principality of Johor, published in 1855 in Vol. IX of the Journal of the Indian Archipelago. There is no indication as to the source from which the Malay MS. was obtained.]

TRANSLATION OF THE MALAYAN LAWS OF THE PRINCIPALITY OF JOHOR.

Hiring and Borrowing.

If a free man employ the slave of another with the knowledge of his master and the master receive the profits of the slave's labour, such master shall be answerable for any property entrusted to the slave.

If a man employ the slave of another without the master's knowledge, the master shall not be answerable for any loss incurred by the slave's misconduct or neglect, nor shall the slave himself be liable to any punishment.

If a slave be hired to climb a tree with the knowledge and consent of his master, and he fall and be killed or fracture a limb, it shall be deemed a misfortune only and no restitution shall be made by his employer.

If one borrow a slave of another and the master shall have said "for what purpose do you borrow your servant's slave" and the borrower have answered "for such and such a purpose," in this case he who borrowed shall make restitution to the amount of two-thirds of the slave's value.

If a man borrow a slave for the purpose of climbing trees and say to the master "peradventure he may be killed or "maimed" and the master shall have replied "if he be killed "let him be killed and if he be maimed let him be maimed," and this slave be killed, the borrower shall make restitution to the extent of one-third of his value only, or in the event of his being wounded or hurt, defray the expense of curing him and restoration to his master.

If a man hire the slave of another and employ him in diving

without the knowledge of his master, and he be drowned, the borrower shall make restitution to the extent of one-half of the slave's value.

If in such a case the slave shall have been employed in diving with the knowledge of his master, the borrower shall make restitution to the extent of one-third of the slave's value only, for the slave was fairly employed for hire.

If a man borrow the female slave of another, and cohabit with her, he should be fined, if such cohabitation be contrary to the woman's inclination, one *tahil* and one *paha*, or with her consent five *mas*.

If a man borrow a female slave of another and cohabit with her, she being a virgin, he shall be fined ten *mas*, a piece of cloth, a coat, a dish of areca and betel, and be directed to make an obeisance to the owner of the slave.

If in such case the woman have been a widow, the fine shall only be five *mas*. This is the law of the town, of the villages, the creek and bay and the distant dependencies, that no one presuming on his own importance may oppress the unprotected slaves.

Desertion.

If a strange slave from abroad run away in the country, he shall not be restored, but through the special favour of the great.

If a slave run away to a distant dependency of the city as far as one or two days' voyage, he shall be sold, and one-third of his price shall go to the chief of the district, and two-thirds be restored to his master, but if such slave run no further than the port (*kwala*), his ransom shall only be three *mas*.

If a slave run from within the walls of the town to the outside of the fort, his ransom shall be two *kupangs*. This is the custom of the land.

Theft and Robbery.

If a man steal the slave of another and conceal him in his house, and such slave be there discovered, the goods and chattels of the offender shall be subjected to confiscation.

If a thief running away with a slave conceal such slave not in his house, but in a forest or in a boat or vessel, he shall only be fined 5 *tahils*.

If a slave on board a ship commits theft and gives the stolen property to his master, who does not make the affair known to the commander, the slave shall suffer amputation of his hand and the master shall be fined the usual fine for receiving stolen property.

If a slave on board a ship accuse a freeman of a theft and there be no witnesses and no evidence, he shall be punished as if on shore, that is to say suffer amputation of a hand, or pay the customary fine of one *tahil* and one *paha* because he has presumed unjustly to accuse a freeman.

Kidnapping.

If a man carry off to sea or into the interior beyond a day and a night's journey, the retainer of another without the permission of his chief and such retainer die, the person so carrying him off shall forfeit the full amount of his value or furnish a substitute for the benefit of the chief; should the distance in this case not exceed half a day's journey, no penalty shall be incurred. But in the case of freemen, by the law of God, no substitute nor penalty shall be incurred.

If a man kidnap a slave belonging to the king it shall be lawful to put him to death, and his property shall be confiscated.

If the slave be the property of the first minister or any other great officer of state and the person convicted of taking him away be the commander of the ship himself, it shall be lawful to put him to death.

If the person so offending be one of a crew, the commander shall be fined in the sum of ten *tahils* and one *paha* and the offender shall suffer death.

If the kidnapped slaves belong to an ordinary person the offender shall be either put to death or fined in the sum of ten *tahils* and one *paha*, at the discretion of the Magistrate.

If a commander kidnaps the slave of the intendant of the port he shall be put to death, and all his property confiscated or

pay a fine of one *catty* and five *tahils.*

Offences against the Marriage Contract.

If a slave pay his adresses to a betrothed person of his own condition he shall be fined ten *mas* and no more.

Adultery.

If a man attempt to seduce a female slave the property of another, he shall be fined five *mas,* but should he actually have cohabited with her, he shall be fined double that amount.

If a man deflower the slave of another, he shall be fined ten *mas,* for he has committed violence.

If a free man have criminal conversation with the slave of another, such free man shall be thrown upon his hands and be made to pay the master the slave's price two-fold.

If however in this case the slave shall have been pregnant by the master, the offenders shall both of them be put to death.

Even if the slave have not been pregnant but have long lived with her master as if she were his wife, it shall also be proper that the offenders be put to death.

If a slave is caught in criminal conversation with another slave, the whole crew shall fall upon them and beat them. This matter rests with the chief of the midship.

Assaults.

If a slave cut and wound a free man, he shall be forfeited as a slave for life to the king.

If a free man cut and wound a slave, he shall be fined half the slave's value, or, if very poor, ten *mas.*

If a slave give a free man a slap on the face, his hand shall be cut off.

If a free man give a slave a slap on the face, without offence on the part of the latter, he shall be fined, if poor five *mas,* if rich ten *mas.* But if the slave should have been insolent, the free man shall not be considered in fault.

If a slave give abusive language to a free person, he shall receive a blow in his face, or have a tooth extracted.

If a slave, whether male or female, hit another slave a slap in the face, the offender shall be fined to the extent of half the price of the slave assaulted. By the law of God he who strikes shall be struck again, and this is the law of retaliation and is named justice.

Homicide.

If a slave or debtor run *amok* in the city, it shall be lawful to kill him but when once apprehended, should he be put to death, the slayer shall be fined ten *tahils* and one *paha.*

If a slave commit a murder it shall be lawful for a third person to put him to death, when the affair occurs in a distant situation and there is a difficulty in securing the criminal; but if it take place near authority, the slayer shall be fined five *tahils* and one *paha* for having killed the slave without the leave of his master or those in authority; in this last case, however, should the slave have been mortally wounded, it shall be lawful to put him to death.

If a free man kill a slave of the king he shall be fined in the value of the said slave seven times seven-fold, or if he escape the fine, he shall be put to death or become for ever with his family and relations slaves to the king.

If a man of high rank kill a slave of the king he shall be fined one *catty* and five *tahils,* and not put to death, but if the slave shall have been killed by such great man for some crime, nothing shall be said on the subject.

If a slave commit a theft and be apprehended and put to death, the slayer shall be fined half his value, one-half to go to the magistrate and one-half to his master, for the offence of not informing the magistrate.

If a person apprehend a slave of the king committing a theft and then kill him, he shall be fined ten *tahils* and one *paha*, but if he put him to death in the act of committing a theft he shall have committed no offence.

If a slave shall be killed by the owner of the stolen property

by mistake, the slayer shall pay a fine to the amount of twice the value of the slave.

If a free man strike a slave and the slave stab and kill him in return, he shall be deemed to have committed no offence.

If a free man give abusive language to the wife of a slave and the slave in return kill the free man, it shall be deemed no offence, for it is written that no married woman shall be made light of; this is the law of custom, but by the law of God whoever kills shall himself be killed.

The Discipline and Rules to be observed at sea.

If a slave escape from on board the ship, the officer keeping the watch shall be compelled to make good his price and the watchmen on duty shall be punished with sixty strokes of a rattan.

If the slave of any one on board the ship be guilty of burning or destroying the ship's ladder, his master shall be fined four strings of the small coins of Java and the slave receive forty stripes.